

THE
CHRISTIAN DISCIPLE.

No. 8.

DECEMBER, 1813.

VOL. I.

OCCASIONAL REFLECTIONS AND REMARKS.

As this month will close the year 1813, and the first volume of the *Christian Disciple*, some occasional reflections and remarks may naturally be expected.

In the course of the year which is about to end, there have been remarkable indications of divine anger against the nations of christendom. What nation, which has borne the christian name, has not this year felt the calamities of war? In addition to the ordinary course of mortality, how many hundreds of thousands, who were alive at the commencement of the year, have been hurried into eternity, by wars, which have resulted from human pride! How many millions of our fellow creatures have been reduced to want and wretchedness! What numbers have been subjected to months of excruciating pain, by wounds, received in the field of battle? What multitudes have been called to mourn the loss of husbands, or of parents, or of children, or of other dear friends and relatives! Wherefore this flood of wrath on christian nations? Is there not a procuring cause?

Every one, who impartially examines the gospel of the blessed

God, must be sensible, that this horrid carnage is not to be imputed to the nature of the christian religion. Had the precepts of the gospel been duly regarded, and the temper required duly cultivated, these scenes of blood and devastation would have been unknown in the christian world. All the horrors and miseries of war have resulted from flagrant violations of the principles and precepts of the christian religion. Earth and heaven would be equally free from wars and fightings, were christian love universally to govern in the hearts of men. But if nations, that are blessed with the gospel, prove ungrateful for the favor, trample on its precepts, and despise its blessings, they offend the God of grace, and bring upon themselves the tokens of his righteous displeasure.

As our nation has felt in some degree the awful scourge of God, what can be more proper, than that we should penitently reflect on the returns we have made to the Father of lights for the blessings, by which we were long distinguished from most other nations of the earth? By what we have already felt of the calam-

ities of war, we have been solemnly warned; and unless we repent, we may reasonably expect to share the fate of ungrateful nations.

To cultivate the mild and benevolent temper of the gospel, to extirpate groundless prepossessions, to allay the spirit of animosity, and to excite christians, of every sect, to unite their efforts in behalf of the common interest of our Saviour's kingdom, has been a principal object in conducting the Christian Disciple. Whether the means used have, in all instances, been adapted to an end so important, may perhaps be justly questioned; for we have no claim to infallibility. That the universal prevalence of the christian temper would be productive of universal peace and tranquillity, we firmly believe. But it appears to us impossible, that the benefits of the christian religion should be extensively felt in society, so long as the several sects of christians treat each other as enemies. And whether the bitter spirit, which professed christians have indulged one towards another, is not to be placed in the front rank among the abominations which have drawn down the anger of Jehovah on the nations of christendom, is a question, which deserves the serious consideration of all who profess to be followers of the Prince of Peace. What in its nature can be more offensive to God, than such a hostile spirit among his professed friends? And what could tend more to bring the religion of Jesus into contempt, and to subvert the natu-

ral influence of the gospel? Let the humble, peaceful, and benevolent spirit of the Saviour of men be considered as the grand criterion of the christian character; or let love one to another become again the distinguishing badge of christian disciples; then religion will appear in its native simplicity, and its influence will be felt as a blessing in society.

Party spirit is ever injurious to the peace of society; but in no connexion is it more injurious, than when employed about the things of religion. When thus employed, it not only tends to bring religion itself into disrepute, but to eradicate its benign influence from the hearts of men, and to convert the richest gifts of heaven into means of discord and mischief.

Whether our declaration will be now credited, or not, it is a fact, that we have no wish to establish a new sect, nor to attach ourselves to any existing sect or party, in hostility to any other. We have no belief, that any existing sect is free from error, either in sentiment or practice; nor do we claim that perfection for ourselves, which we deny to others. If our work may be a means of eradicating party spirit, breaking down party distinctions, promoting a humble and candid spirit of inquiry, and of disposing the real friends of Christ to treat each other according to the laws of brotherly love; this will afford us more satisfaction than we could derive from being the instruments of building up any one party by the ruin of another. It is our opin-

ion, that true religion is not confined to any one sect or party of christians; and that scarcely any thing is a greater evidence of the want of it, than such an exclusive claim. If we trace the history of the church in past ages, we shall find, that exclusive claims have generally been set up in favor of something, as *essential* to religion, which was never implied in any requirement of God. But we have no conception of any thing, which deserves the name of pure and undefiled religion, but what is implied in *obedience* to the divine commands. As exclusive claims have generally been set up in support of something which God has not required us either to *believe*, or to *do*; so these claims have generally been accompanied with a haughty, overbearing, and hostile spirit, entirely foreign from that love, which is long suffering and kind, and seeketh not her own.

It has been suggested to us, that some have been prepossessed against the work, from an apprehension that we have a *concealed object*, which will hereafter appear. But if this work shall ever degenerate into a party vehicle, in favor of any *sect* or any *person*, it will be perverted from the original and the present design of its conductors. The cultivation of a christian temper may be considered as the primary object of the work. But in pursuing this object, it will behove us to remark on such things, as shall appear to us inconsistent with the spirit of the gospel; and in a candid, respectful manner, to give light

on those questions which are the occasion of bitterness and alienation. If we remark on doctrines which appear to us incorrect, it will not be with a view to excite prejudice against those who embrace them, nor to wound their feelings; but to open the way for greater unanimity in sentiment, or at least greater charity and christian forbearance.

Such was the state of society, and such the circumstances under which this work commenced, that it was natural to expect it would have to encounter strong prepossessions, and many unfounded jealousies; and that its progress would be slow, with whatever wisdom and prudence it should be conducted. But we have occasion gratefully to acknowledge, that the progress of the work has been much greater, and the opposition to it much less, than we anticipated. A disappointment so agreeable we feel disposed to ascribe to the goodness of that God, who worketh all things according to the counsel of his own will. At the same time we acknowledge the kindness of the many worthy friends and patrons of the work, and earnestly solicit a continuance of their patronage and exertions.

Many, we believe, from misapprehension, conscientiously forbear to encourage the work. Towards such, we feel disposed to exercise a tender and compassionate regard. Unless we are self-deceived, if our bosoms were so transparent, that our feelings and motives could be visible to all, the objections of many pious

christians would instantly vanish; for they would see, that our main object is in correspondence with the angelic song, "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, AND GOOD WILL TO MEN."

As the present year is near to an end, it may be proper for all who have been concerned, as conductors or readers of this work, seriously to reflect on the long suffering of God. Having obtained help of God, we continue to this day, although millions of our fellow creatures, in the course of the year, have been called by death. Let each one faithfully press these questions on his own conscience: What returns have I made to the Preserver of men, for his distinguishing mercy? Have my time and talents been employed in his service? Have I rendered according to the benefits I have received? What would have been my condition, had I been taken and others left? What would be my future state, should I be called in the present situation of my heart and character? Could an impartial Judge say to me, "Well done! good and faithful servant?" Have I learned of him, who was meek and lowly of heart? Have I obeyed his commands, and conformed my heart and life to his example? What will be my duty, should preserving mercy still prolong my life?

Can I do less than to live to him, who lived and died for me?

"Surely there is an end." The close of the year should remind us of our advances towards the close of life, and to that solemn period when the current of time shall have carried us all into the ocean of eternity. How rapidly do our days, our months, our years, pass away! What awful ravages are made by death, in the course of every year! Shall we be continually advancing towards the tribunal of our Judge, and still live regardless of the solemn account to be given, and of all the admonitions we receive on our way to the judgment seat?

Of how little avail in the great day will be the party names, by which the christian world is now divided! Not every one that saith Lord, Lord, shall enter into the kingdom of God: so not every one that boasts that he is of *this* or *that* sect. Who then shall enter into that rest, which remains for the people of God? Let our Saviour and Judge answer the question—"He that doeth the will of my Father, who is in heaven." In view of these solemn considerations, let all unite in this pertinent prayer to the Lord of the universe: "So teach us to number our days, that we may apply our hearts unto wisdom."

MODERN MONUMENTS AT JERUSALEM.

Concluded from p. 116.

TEN paces from this chapel you come to a very narrow stair-case, the steps of which are of wood at the beginning, and of stone at the end. There are twenty in all, by which you ascend to Mount Cal-

vary. This spot, once so ignominious, having been sanctified by the blood of our Lord, was an object of the particular attention of the first christians. Having removed every impurity, and the earth which was upon it, they surrounded it with walls, so that it is now like a lofty chapel enclosed within this spacious church. It is lined in the interior with marble, and divided by a row of arches into two parts. That towards the north is the spot where our Lord was nailed to the cross. Here thirty two lamps are kept continually burning.

In the other part, which is to the south, the holy cross was erected. You still see the hole dug in the rock, to the depth of about a foot and a half. Near this is the place where stood the crosses of the two thieves. That of the penitent thief was to the north, and the other to the south; so that the first was on the right-hand of our Saviour, who had his face towards the west, and his back to Jerusalem, which lay to the east. Fifty lamps are kept constantly burning in honor of this holy spot.

We visited all the stations till we came to the summit of Calvary. Where shall we look in antiquity for any thing so impressive, so wonderful, as the last scenes described by the evangelist? These are not the absurd adventures of a deity foreign to human nature; it is the most pathetic history—a history, which not only extorts tears by its beauty, but whose consequences, applied to the universe, have changed the face of the earth. I had just beheld the monuments of

Greece, and my mind was still profoundly impressed with their grandeur; but how far inferior were the sensations which they excited to those which I felt at the sight of the places commemorated in the gospel! The church of the holy sepulchre, composed of several churches, erected upon an unequal surface, illuminated by a multitude of lamps, is singularly mysterious; a sombre light pervades it, favorable to piety and profound devotion. Christian priests, of various sects, inhabit different parts of the edifice.

I returned to the convent at eleven o'clock, and one hour afterwards I again left it to follow the *Via Dolorosa*. This is the name given to the way, by which the Saviour of the world passed from the residence of Pilate to Calvary.

Pilate's house is a ruin, from which you survey the extensive site of Solomon's temple, and the mosque is erected on that site.

Christ, having been scourged with rods, crowned with thorns, and dressed in a purple robe, was presented to the Jews by Pilate. *Ecce homo!* exclaimed the Judge; and you still see the window, from which these memorable words were pronounced.

A hundred paces from the arch of the *Ecce homo*, I was shown on the left the ruins of a church, formerly dedicated to our lady of grief. Fifty paces farther we came to the spot where Simon, the Cyrenean, assisted Jesus to bear the cross.

Having passed the house of the rich man, you turn to the right, and again proceed in a westerly direction. At the entrance of the street, which leads up to Calvary;

Christ was met by the holy women, who deplored his fate. 110 paces farther is shown the site of the house of Veronica, and the spot where that pious woman wiped the face of the Lord.

Proceeding about another hundred paces, you come to the judicial gate, by which criminals were led to be executed on Golgotha. That hill, now enclosed within the new city, was without the walls of ancient Jerusalem.

The distance from the judicial gate to the summit of Calvary is about 200 paces. Here terminates the *Via Dolorosa*, which may be in the whole, about a mile in length. We have seen that Calvary is at present comprised in the church of the holy sepulchre. If those who read the history of the passion in the gospels, are overcome with sacred melancholy and profound admiration, what must be his feelings, who traces the scenes themselves at the foot of Mount Sion, in sight of the temple, and within the very walls of Jerusalem?

After this description of the *Via Dolorosa*, and the Church of the holy sepulchre, I shall say very little concerning the other places of devotion in the city. I shall merely enumerate them in the order in which they were visited by me.

1. The house of Anna, near David's gate, at the foot of Mount Sion, within the wall of the city. 2. The place where our Saviour appeared to Mary Magdalen, and the other women. 3. The house of Simon the pharisee, where Magdalen confessed her sins. 4. The monastery of St. Anne, the mother of the blessed Virgin. 5. The prison of St. Peter, near Calvary. 6. Zebedee's house, situated very near St. Peter's prison. 7. The house of Mary, the mother of John Mark, where St. Peter took refuge when he had been set at liberty by the angel. 8. The place of the martyrdom of St. James the great.

The reader has now before him a complete view of the christian monuments in Jerusalem.

Extract from a sermon, preached on the Lord's day after the death of Mr. Charles Eliot, a candidate for the ministry, from Job xiv. 19. "Thou destroyest the hope of man."

[We have obtained permission to give a larger extract from this sermon, than we originally contemplated, because we think the reflections contained in the first part of the extract are important, and because many of them have an intimate connexion with the concluding part.]

"THE hopes of others rest on their friends; perhaps on their children. We are prompted by instinct to love, to cherish, and to provide for our children. It

is the dictate of nature. It is the voice of God. When a child is given us, we receive it with thankfulness. It is a precious gift. It may be a source of pure satisfaction to us. We cannot lift the veil of futurity and read its fate, but we hope the best. We consecrate it to God in baptism. We watch its opening mind. As its powers unfold, if our own hearts are impressed with a sense of religious obliga-

tion, we sow the seeds of piety. We embody our instructions in our example. We mingle the welfare of our child with our own in our prayers. We endeavour to bring it up for God and for heaven. But we labor in vain and spend our strength for nought. Our child despiseth instruction, and hateth reproof; or, he goes forth into the world, is assailed by temptation, and becomes the victim of vice. In the midst of his sins, he is snatched from the world, and summoned to the tribunal of God. Like Aaron, we may hold our peace, yet our agony is great, our anguish is bitter, for our hopes are destroyed;—ah, how completely, how fatally destroyed!

“But, on the contrary, our child may requite our care, anxiety, and labor, by his filial piety. He may be affectionate and docile. He may listen to our instructions, heed our admonitions, receive and improve the lessons of virtue. We behold him with inexpressible delight, consecrating his early affections to God. We furnish him with the means of improvement, and he diligently employs them. As he advances in life our heart cleaves to him more strongly. No man can describe the feelings of a parent towards an affectionate and dutiful child. No man but a parent can conceive them. We imagine we behold the dawn of a bright and lasting day. We anticipate the eminence he will reach, the good he will do, the happiness he will enjoy in the world. He is to be the staff of our age, to support and to guide our declining footsteps, and when

we are gone, he is to shed lustre on our memory, to add dignity to our family and name.

“But suddenly our fair prospect is obscured. Disease arrests him, induced, perhaps, by his honorable exertions to render himself respectable and useful in life. With indescribable anguish we witness his decline. The rose fades from his cheek. The eyes lose their lustre, or assume a brightness which is unnatural, and which fills a parent’s heart with fearful forebodings. The strength decays. We can no longer hide from ourselves the painful truth. We had hoped that he would watch over *us* in our last moments, and pay the mournful tribute of affection at *our* tomb. But the scene is reversed. We must watch over *him*. We must smooth *his* dying pillow. We must close his eyes in darkness and death. *The heart knoweth its own bitterness.* We feel as Job felt, when he said, ‘*Thou destroyest the hope of man.*’

“Blessed be God for the hope of immortality! Our hopes do not perish in the grave. By the eye of faith, we penetrate beyond it. We lift the curtain of eternity, and behold our child alive and happy. We behold him still advancing in knowledge and virtue. We behold him filling an important sphere, devoting his talents and his acquisitions to valuable purposes; perhaps employed in doing good. It was not a vain thing then, that we labored for his benefit. It was not a vain thing that his mind was stored with knowledge, and his heart impressed with pi-

ety. He was the better qualified for the duties of a higher scene. He was the better prepared for heaven. 'He pleased God, and was beloved of Him, so that, living among sinners, he was translated. Yea, speedily was he taken away, lest wickedness should alter his understanding, or deceit beguile his soul. For his soul pleased the Lord, therefore hastened he to take him away.'

"Of this nature are the consolations which the blessed gospel, revealing to us a Saviour, who died for our sins, and rose again for our justification, enables us to possess ourselves, and to offer to afflicted parents, under the loss of a pious child.

"Of this nature are the consolations we can offer to those parents, who, during the past week, have been deprived of a child, whose talents, whose learning, uncommon for his years, whose amiable character and ardent piety, had excited the fondest and most sanguine hope and expectation.

"It is not my practice, as you know, on ordinary occasions to eulogize the dead. Often would my heart prompt me to dwell, in this place, on the character of departed worth, to hold up its most striking features to your view, and to urge your imitation. But I am forbidden. It would be imprudent; it might often be unjust to discriminate. When, however, a young man is removed, who was not only a member of my church, but a fellow laborer in the gospel of Christ, I feel myself more at liberty to indulge my feelings, and to bear

my public testimony to his excellence.

"The young man, whom I now commemorate, I rejoice to say it, was one of ourselves. Here he was presented at the baptismal font, here he made his own profession, and here, on the day of his introduction to the sacred desk, he appeared as a public advocate for christianity, and exhibited, in a most striking and impressive manner, its reasonableness and its value.

"When he was about to enter on the study of theology, I had a long conversation with him, on the nature of the profession, on its labors and cares, its encouragements and hopes. He opened his heart to me; he exhibited the motives which prompted his decision. They were of the purest and most exalted kind. His subsequent conduct, his intense application to his studies, his diligent cultivation of christian graces, and the exhibition he gave of his improvement, confirmed my belief of his sincerity. You have heard him preach, and you cannot forget the simplicity of his manner, the chasteness and elegance of his style, the soundness and clearness of his reasoning, and the fervency of his devotion. But you knew not half his worth. To his near friends it belongs to dwell on the remembrance of his virtues, and to them, too, it belongs to peruse with delight and admiration the memorials of talents and piety, he has left behind him.

"His character, I hope I shall be pardoned for saying it, was not fully developed, even to his nearest relations, till his death.

Among his papers were found some which contained the plan of his future life, drawn up when he was only seventeen, and containing sentiments and feelings, which do the highest honor to his head and heart.

"In the period of sickness, he was calm and resigned. Though he undoubtedly must have often suffered, yet so fearful was he of disturbing his friends, that he suppressed the rising emotion, and uttered scarce a groan or a sigh.

"The earthly hopes of his friends with respect to him are

destroyed; but they are supported by higher and better hopes. They expect to meet him again, and, we trust, that whilst they cherish his memory, they will imitate his virtues.

"As the hope of man is so often destroyed, as the objects of this world are fading, its blessings uncertain, its pleasures transitory, let us fix our hopes on heaven, and seek, through the merits and mediation of Jesus, to obtain an inheritance incorruptible, undefiled, and that *fadeth not away.*"

SERIOUS PREACHING.

PREACHING is one of the most effectual methods of promoting religion. To the greater part of the world, truth is never so impressive as when it comes to them from the lips of a fellow-being. To many persons, books are wearisome; but to all, the human voice is a powerful excitement. Religion, when she speaks with earnestness and seriousness through her ministers, finds her way to the attention of those, whom no other mode of instruction would awaken. This consideration gives inexpressible importance to the office of ministers, and should lead them anxiously to inquire in what way its objects may most effectually be secured.

It is agreed on all hands, that preaching, to be useful, must be *serious*, i. e. the preacher must be in earnest, must feel deeply the importance of the message he bears, must speak from the heart, and must propose to reach

the hearts of his hearers. On a subject so interesting, a few remarks may not be unacceptable.

Serious preaching has its foundation in seriousness of character. It is not an art to be learned by rules. The best school for it is the school of meditation, of devotion, and of habitual obedience to the divine commands. The man, who would communicate seriousness to his preaching, must begin with his own character. He must endeavour to acquire continually more clear and affecting views of religion, must open his heart to its influence, must learn by experience its power and happiness, must cherish within himself the impressions which he wishes to communicate.

One great cause of that deficiency of seriousness, which is sometimes observed in ministers, is, that their studies and meditations are not sufficiently employed on the *practical* truths of religion.

They are laborious inquirers, but their labors are very much confined to the difficult, disputed, and I had almost said the barren parts of theology. They are anxious to acquire precise views, on subjects which have embarrassed the most profound; or to give consistency to a theory, the jarring materials of which no ingenuity can reconcile. The most important truths of religion, those which awaken the heart, which are the very springs of a holy life, because so common and plain, are comparatively overlooked. Religion is considered a subject for study and speculation, not a system of motives and rules to be felt and obeyed. Hence the heart is cold, whilst the understanding boasts of its light. Perhaps the preacher is warm enough in enforcing his peculiarities, but is languid in unfolding and urging those principles of holy living, on which the salvation of the soul depends.

I would by no means repress in ministers the spirit of inquiry. To them it particularly belongs to search the scriptures, to rescue from oblivion neglected truths, to clear away the rubbish of human additions and misinterpretations, to expose the errors which so much disfigure the gospel, and to show that christianity is a reasonable service. But ministers should not forget that the plainest truths are after all the most important. The moral attributes of God; his claims to the affection and reverence of his creatures; the various duties of life; the various affections and dispositions which

form the christian temper; the example, and offices, and benefits of Jesus Christ; the motives he has offered to piety and virtue; and especially the animating views of life and immortality which he has given; these and similar topics, which have a direct bearing and a powerful influence on *character*, deserve the first and principal attention of the religious teacher. These he should bring home to his own heart, and his study should be to present them most powerfully to the hearts of others.

The minister must not forget, that his business is, not to amuse men with subtleties of speculation, much less to make them fiery and angry advocates of doubtful dogmas, but to save their souls, to guide them to eternal happiness; and he must never forget, that he can contribute to this end in no other way, than by operating on their characters, tempers, and lives, by making them devout, benevolent, and pure, the true followers of Jesus Christ, the obedient children of God. Every thing depends, he must remember, on the *character* which his hearers form. His great object therefore should be to acquire just, clear, and enlarged conceptions of the character which Jesus Christ requires, of all the means and motives by which it is formed, of all the dangers to which it is exposed, and of the various methods, by which it may be rendered most attractive and interesting to men. Some may think that this part of christian truth is easily and universally acquired. They mistake. There

is not a virtue, which, if traced back to its origin and causes, and followed through all its motives, connexions, and effects, does not spread out into a wide field of thought. By how many is this field unexplored! Have you never found ministers, who are animated enough, when treating of dark and doubtful doctrines; but who become dry, dull, and insipid, the moment they touch on those fruitful and delightful subjects, the spirit and virtues of christianity? You would suppose from their preaching, that the science of christian morals was a barren region, on which not a flower expands, through which not a stream flows; and yet Paradise was not more blooming, or watered by fresher and more copious springs.

The serious preacher, in choosing his subjects, will select such as are suited to make on his hearers deep *practical* impressions. To make men *better* will be the end deliberately proposed in every discourse; and he will pray to God for light and aid in the accomplishment of this most important work. Having with such views chosen his subject, the preacher should awaken his intellect, and concentrate his attention, that he may conceive of it with clearness and force. He should endeavour to spread it out in his mind, to view it in a great variety of lights and connexions, that he may furnish a variety of useful and interesting thoughts. Dull, languid, trite, and frigid reflections, such as pall upon the ear from endless repetition, should not content him. His mind should *toil*.

Some new views, some new arrangements of thought should, if possible, be formed. The hearer should be assailed, if possible, from some new points. This I know is severe labor, perhaps the severest a man can bear. But a serious preacher will prove himself in earnest by submitting to this toil. He will not show his seriousness by vociferation in the pulpit. He will not depend on the strength of his lungs, or the violence of his gestures to keep a congregation from sleeping. This is a very cheap way of gaining the reputation of a serious preacher. His seriousness will exert itself in his study, where no eye but God sees him. It will there excite him to pray, and to unite with prayer the most intense labor which his intellect will endure, that he may acquire the most striking and valuable thoughts which his subject will admit.

The serious preacher, having thus acquired thoughts, will next labor to *express* them with the greatest effect; and here he will call in the aid of imagination. He will endeavour to borrow from nature, and every scene around him, similitudes and allusions, which will throw light, and beauty, and animation on his discourse. I know that some consider seriousness in the pulpit as inconsistent with ornament. If they mean that it is inconsistent with a light and frothy style, with an accumulation of pretty comparisons and high sounding words, designed for self-display, they are right. The *flowery* preacher, who aims to play the orator, is unworthy.

the sacred place he fills. But do not therefore suppose, that a man to be serious must renounce imagination, and clothe religion in the homeliest garb. Chaste ornament, designed to enliven and recommend instruction, is not misplaced on the holiest theme. It is the proper attire of piety and virtue. The nature of man is ever to be consulted by preachers. He is not pure intellect. He has fancy, and delights in its exercise. Naked truth may suit the philosopher; but the multitude of men wish to have it arrayed in happy similitudes. They cannot seize it, when it presents itself in the abstract propositions of the metaphysician. It must be embodied, brought down to their senses, by illustrations and resemblances from visible objects. Let none say, that this propensity of our nature is not to be gratified. Who ever gratified it more than Jesus Christ? I know not in any age or nation a teacher, who so tenderly adapted himself to the frame of the human mind, and who has adorned his instructions with such variety and felicity of figurative language, as Jesus. I do not refer merely to his exquisite parables. Take any of his discourses; take his sermon on the mount. You can hardly find a truth, to which he has not communicated life and impressiveness by the aid of metaphor. Among the qualifications of our heavenly Teacher, I should certainly reckon the richness and exuberance of his imagination. It ought not indeed to be expected of every

preacher, that he will possess a high degree of this quality. But he ought to cultivate, and to turn to account, whatever powers he possesses. The art of communicating his thoughts with felicity and vividness is an invaluable qualification for a public instructor. These remarks are important, especially in the present discussion, because some think, that to preach seriously is to preach without ornament. Preaching, we are told, cannot be too plain. If by plainness is meant *perspicuity*, the maxim cannot be urged too often on ministers. But it means something more. Perhaps we shall not be uncharitable in supposing, that in some cases this love of plainness is the refuge of sloth. No little labor is required to collect striking illustrations, and to place subjects in interesting lights; whilst nothing is easier than to repeat continually common ideas in worn out language. The serious preacher will desire no such plainness as this. Feeling that the eternal interests of men are in a measure dependent on his instructions, and that all instruction is unavailing, unless attention be attracted and secured, he will spare no effort to give to the truth an attractive form. Having collected the best thoughts, he will conscientiously convey them in the best manner which his powers and improvements will admit.

Much remains to be said, to complete the delineation of serious preaching, but it must be deferred to a future number of the work.

THE CHRISTIAN CHARACTER.

It cannot be denied, that in the present age, too little distinction is observable in the pursuits and in the manners of those who profess to believe, and of those who profess to deny the divine authority of Jesus. The Jew maintains the honor of his law-giver, and observes in the heart of christendom the painful Mosaic institutions, with obstinate scrupulosity, undiverted by the changes of manners and the disadvantages of situation. The Mahometan guards with jealousy the credit of his prophet, and the authority of his sacred books, while neither rank nor riches exempt him from a strict observance of the rituals prescribed by the Koran. The voluntary penances and mortifications of the Hindoo would be almost incredible, if repeated attestations had not assured us of the astonishing force of prejudice, connected with religious opinions. But the Christian seems the more indifferent about his faith, in proportion as it is more pure; less scrupulous about ritual institutions, as they are more simple, easy, and useful; and less ambitious of exhibiting the peculiarities of the christian character, when they constitute the only distinctions worthy the attainment of an immortal mind. Let it be our present object then, to call up some of the marks of the christian character, which ought to distinguish the real disciples of Christ from the world.

In the first place a christian is one who believes in Jesus. Faith in him is the root of christian

virtue. If the christian could in any way be assured that the life, the death, and resurrection of his Saviour were a fable, all his consolations in life, and his hopes for eternity, would fall, unsupported and irrecoverable. It is true that a man, whose understanding was never convinced of the truth, and whose heart was never interested by the worth of christianity, may present to the world a regular and polished life, an integrity, unsullied by spots deep enough to draw the censure of the age. But whence even these correct notions and habits? From early instruction? Did his instructors then know nothing of the revelation of Christ? But let it be supposed, that the mind may be stored with honorable principles, and that all the nice distinctions of right and wrong may be made familiar to the understanding, without the aid of the christian revelation. What is to give these sentiments the weight of laws? Whence is this goodly morality to find its sanctions? Will you seek them in the censure and the applause of the world, in the regulations of civil government, or in the rewards and punishments of conscience? No. You answer, we will seek them in the retributions of a future life. This is the very conclusion, to which we would lead you. These sanctions, which lie beyond the dark boundary of human sight, are properly discerned only by faith in Jesus. "Lord, to whom shall we go? Thou hast the words of eternal

life;" and this alone is the victory which overcometh the world, even our faith. Thus you see, that when faith in Christ is represented as the first distinguishing mark of the christian character, we recommend no cold speculation, no barren belief, but a sentiment which lives, and moves, and is enthroned in the breast; without which morality is but a temporary calculation of convenience, benevolence a transient instinct, piety a doubtful and wavering principle.

A second mark of the christian character, is a uniform regard to the doctrine of christianity, and to the scriptures, in which it is contained. It is in vain to expect a christian character, except from christian principles; and the force of these principles can be preserved only by an habitual regard to the instructions, and frequent reference to the authority of the word of God. The christian, in any doubtful point of conduct, does not anxiously inquire into the sentiments of the world. He is not solicitous to know what the laws of honor or the tyranny of custom dictates; but he asks, does this become a disciple of Jesus Christ? If I had been admitted to his company on earth, could the world from this action take knowledge of me that I had been with Jesus? Is it the noble morality of the gospel? Would the motives, which now impel me, have existed and have operated, had Christ never lived, never taught, and never died?

A third trait in the character of a christian, is a high admiration, united with frequent study

and humble imitation of the character of Christ. He that saith he abideth in him, ought himself also so to walk even as Jesus walked. An indifferent reader of the history of our Saviour might observe with all the coolness of customary commendation, how faultless the example! how happy if this world were filled with such piety, such self command, such unwearied and active goodness! But here he stops. The character of Jesus is deposited in the memory of such a man with other illustrious names of ancient and modern story, to be occasionally produced to give currency to an eulogium, or to add weight to an exhortation in praise of fortitude, disinterestedness, compassion, or some other virtue. But with the christian, Jesus is an example, because he is a friend. He imitates, because he loves and admires. While we imitate what we admire, we insensibly resemble what we love. As in painting, artists are distinguished into schools, according to the great masters, whose works they have copied and admired; so the character of the christian should show, that he has studied exclusively in the school of Christ. If he has caught the prominent characteristics of this school, it is because he has been habitually looking to Jesus.

We observed, that the character we love, we insensibly imitate. This suggests another quality, included in the assemblage of christian graces, that is, love to Christ including gratitude and joy. *Whom having not seen ye love.* We should

judge meanly of that man's patriotism, who should own that he felt no sentiments of affection and gratitude toward the deliverer of his country, because his eyes had never been indulged with a sight of his person. We do not despise the veneration with which the tombs of the wise and good are visited; we do not hastily wipe away, as if ashamed, the grateful tear which is ready to fall on the sod, which is supposed to cover them; we do not check every enthusiastic expression of affection, of admiration, of gratitude, which a recollection of their worth inspires. Why then should the greatest benefactor of the human race, be recollected with *no gratitude*, contemplated with *no love*? Why must the glow of affection be quenched on this subject alone? Why must the passions be excluded from nothing but religion? Will you reply, that our Saviour hath said, "He that hath my commandments and keepeth them, he it is that loveth me?" It may be answered, that love itself is one of these commandments; and obedience will never be cheerful, unwearied, and delightful, till the christian has imbibed something of the spirit which suggested Peter's eloquent appeal: "Lord, thou knowest all things; thou knowest that I love thee." Let us ever remember, that we are not the philosophical pupils of a teacher, whose party we have espoused, and whose doctrines our reason only is interested in advocating; but the disciples of one, who has suffered and died, that we might live forever.

Another mark of the christian character is fortitude and steadfastness in the profession of christianity. "Whosoever shall be ashamed of me and of my words, in this evil and adulterous generation, of him shall the Son of man be ashamed, when he cometh in his own glory and his Father's with all the holy angels." To go to the altar, and there solemnly to abjure our profession of christianity, is not the only way of betraying the cause of Christ. False shame of religion, or cowardice of temper, may be detected in a thousand fashionable compliances, a thousand omissions of unpopular duties, a thousand excuses to extenuate these omissions. Much of that servile accommodation to the sentiments and manners of the age, which has almost thrown out of sight the distinctions of the christian character, may be traced to the want of fortitude.

The last quality of the christian character now to be considered, is brotherly love. "One is your master, even Christ, and all ye are brethren;" and by this shall all men know that ye are Christ's disciples, if ye have love one to another. In the early ages of christianity, when its professors were harassed by persecution, the multitude of them that believed, says the historian, were of *one heart and one soul*. From this time did such a union become forever impracticable? Does there not yet remain to christians one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all? Are not christians

all called in one hope, the hope of everlasting life? Does there not exist among the innumerable sects, into which the school of Christ is divided, some relics of the original principles of our great Founder, sufficient to form a broad base of union, exertion, co-operation, and love? Shall not at least the bond of peace be preserved? Shall it ever be forgotten, that the end of the commandment is charity out of a pure heart, a good conscience, and faith unfeigned? Or must the strong arm of infidel persecution, be lifted as in former days, to drive into closer and more ef-

ficient union, those who bear the common name of Jesus! Shall those, who profess to be traveling to the same region of celestial love, agree in nothing but mutual suspicion, condemnation, and reproach? Who would take knowledge of such a people, that they had ever been with Jesus? With no small severity may the disciples of Christ be asked, What do ye more than others? Ye are the light of the world. Let your light then so shine before men, that they may see your good works, and glorify your Father, who is in heaven.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, &c.

Continued from page 215.

22.

Matthew iii. 8 9. "Bring forth therefore fruits meet for repentance; and think not to say within yourselves, WE HAVE ABRAHAM TO OUR FATHER. For I say unto you, that God is able, of these stones, to raise up children unto Abraham."

"WE have Abraham to our father." This, above all things, was the boast of the descendants of Abraham. Therefore, they thought, they were the children of God, to the exclusion of the rest of mankind; and therefore, likewise, *they were certain of a portion in the life to come.* How forcible then is the reference, which John makes to this national sentiment of the Jews, when he is requiring of them repentance, as a preparation for their reception of the Messiah,

and of admission to his kingdom? "Think not to say within yourselves, *we have Abraham to our father.* This is no security of a spiritual relation to God, nor of your final acceptance; *for even of these stones,* God is able to raise such children as you are unto Abraham. If ye would become disciples, or subjects of Christ, *bring forth therefore fruits meet for repentance.*"

Some commentators suppose, that when John said, "God is able, *of these stones,* to raise up children unto Abraham," he pointed to the Gentiles, who were among his hearers; and that he applied this expression to them, either because they worshipped gods of stone, or on account of that hardness of heart, with which they had long resisted the plainest doctrines of revelation.

But turn to Luke xix. 40, and you will find the proverbial expression, which John has here a little varied, in the application which he wished to make of it. When some of the Pharisees asked Jesus to rebuke his disciples, because they cried out, as they saw him riding into Jerusalem, "blessed is he that cometh in the name of the Lord; peace in heaven, and glory in the highest!" he answered, "I tell you, that if these should hold their peace, the stones would immediately cry out." The expression is highly figurative; but considering it as applied by our Lord *directly* to "the Pharisees," and by John to "the Pharisees and Sadducees," and intended to indicate the hardness of their hearts, and their slowness to receive truth, compared with which, *the very stones* were susceptible, and might be supposed to become eloquent; the reproof, in both cases, is more severe, while in neither does it exceed the limitations of the most exact justice.

Consult Whitby on Rom. ii. 13, and Grotius and Lightfoot on the text.

23.

Luke iii. 12. "Then came also *publicans* to be baptized."

"The order of publicans," says Cicero, (*Oratio pro Plancio*), "consisted of the choicest of the Roman Knights; was the ornament of the city, and the support of the commonwealth." They were the officers who collected the revenues of the empire, and accounted for them to the emperor. The publicans, or collectors of the provinces, were but deputies of those in Rome; and per-

haps, without injustice, were generally considered as extortioners and thieves. The office, and all who were in it in Judea, were alike abhorred by the Jews. It was considered by all of them, as in the highest degree disgraceful to pay tribute to the Romans; and the disciples of Judas Gaulonites absolutely refused to pay the tax, alleging, that it was not permitted to a true Israelite, to acknowledge any other sovereign than God.

The Babylonian Talmud says, "among those, who are neither worthy to sit as judges, nor to give testimony in judgment, are to be numbered *exactors* and *publicans*; and in the same sentence it joins *publicans* with *murderers* and *robbers*. "Of men," says Maimonides, "who are presumed to be thieves, and whose property is believed to have been gotten by violence, *as of publicans and robbers*, it is not lawful to use their money, nor to mix it with your own, because it has been acquired by rapine." They were looked upon as heathens; and the priests would not receive from them an offering for the temple, any more than they would the price of blood. In this national sentiment concerning the publicans, we see the force of the expression, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or *even as this publican*;" and in this character of them we perceive the propriety of the admonition which John addressed to them, "*exact no more than that which is appointed you*."

The Roman laws required, that when any farmer, or publi-

can, was convicted of extortion, he should be obliged to render four times the value of what he had extorted. It was, without doubt, with reference to this law, that Zaccheus said, "if I have taken any thing from any man by false accusation, I restore him *four-fold*." (Luke xix. 8.)

See Lightfoot's *Hor. Heb. and Tal.* on Matt. v. 46. Beausobre and L'Enfant's *Introd.* p. 110; and Calmet on the word *publican*.

24.

Luke iii. 15. "And as *the people were in expectation*, and all men mused in their hearts concerning John, *whether he were the Christ, or not*—"

This is one of many expressions of the evangelist, which imply the general expectation which prevailed, that the Messiah was to appear at this time. In the 6th of our illustrations, we adduced some of the evidences of the prevalence of this expectation. It may not be improper here to notice some of the circumstances, which caused the Jews to reject Jesus as the Messiah; but we shall only notice them in passing, as we shall have frequent occasions for a more full examination.

The "reasoning which arose among the disciples, which of them should be the greatest;" and the request of the mother of James and John to our Lord, that "her sons might sit, one on his right hand, and the other on the left, in his kingdom;" are very plain intimations, that his disciples at that time thought only of *a powerful, temporal kingdom*. It was the disappointment of this

expectation to which the disciples referred, when conversing with him after his resurrection; "*we trusted that it had been he, who should have redeemed Israel*." They had believed that Judea would have been redeemed from its bondage to the Romans. Nor had any of the Jews better sentiments of the kingdom of the Messiah.—So eager were the expectations of the "five thousand," whom Jesus had fed with "five barley loaves, and two small fishes," that he was obliged to retire, to escape from the "force, by which they would have taken him, and have made him a king;" (John vi. 15.) and it was the enthusiasm of the hope, that he was about to ascend the throne of Judea, which prompted the multitudes to "spread their garments in the way," when he was once entering Jerusalem, and to "strew the streets with branches of palm trees," going before and following him with the acclamations, "*Hosanna to the son of David! Blessed is the king of Israel, that cometh in the name of the Lord!*" (John xii. 13.) Now had John suggested, that this fondest hope of the nation was to be realized in the triumphs of the Messiah, whom he announced, and had our Lord commenced his ministry with the assurance, that this was his design, and that he would accomplish it, it is certain beyond a doubt, that every Jew would have hailed him as a Saviour, and that the resources of his country would have been offered to his disposal. With their expectations of the Messiah, compare then the teaching, the con-

duct, and the purposes of Jesus, and you may account satisfactorily for every circumstance of his reception.

There was indeed a striking difference between the conduct of the Pharisees and Sadducees, towards our Lord, and of the people. These two great sects very soon perceived, how entirely devoid he was of the sentiments and temper, by which they were themselves actuated. From him, whose peculiar blessings were bestowed on "*the poor in spirit,*" "*the meek,*" "*the merciful,*" "*the peace makers,*" and "*those who hungered and thirsted after righteousness;*" who taught men to pray, to fast, and to give their alms "*in secret;*" to hope for the recompense of obedience to his laws "*at the resurrection of the just,*" and who openly rejected *the traditions of the elders,* they could indulge no hope of worldly conquests, and of a universal temporal empire. But the people, less ambitious of personal distinction in the kingdom of the Messiah, and persuaded by the works of Jesus, that he must be *the Christ,* still cherished the delightful vision of the deliverance of their country, and followed him, in confidence of its accomplishment. They were astonished at his doctrines; they felt that *he taught as one that had authority, and not as the scribes;* they were convinced that, as *never man spake like this man, so no one could do the miracles which he did, except God were with him;* and while they retained these impressions, they would have forsaken all, to follow him. But as often as circumstances

occurred to blast their sanguine, but erroneous expectations, with the two great predominant sects of their countrymen, they forsook him, and were prepared to become the instruments for his execution. Let any one notice, how exactly consistent is the account which we have of the *conduct* of the Pharisees and Sadducees, and of the people, with their sentiments and characters, and I think that he will acknowledge in it a very strong internal evidence of the credibility of the narratives of the evangelists.

When we reflect also, that the Sadducees denied the doctrines of *providence, of a future life, and of the existence of spirits,* it will not appear surprising that they rejected Jesus, who taught that these were fundamental principles, which must be acknowledged by all the subjects of his kingdom. Such men, in consistency with their sentiments, could have looked only for a temporal prince, and for temporal honors and happiness, and when we consider that the Pharisees believed, and taught the people, that all *who had Abraham for their father* were therefore sure of future felicity, from which all others would be excluded, it is equally apparent, that they must have experienced a most important change—a change, which could have been produced only by that "*repentance,*" which John at first preached, and which Jesus made his first precept—before they would be prepared for the reception of a Messiah, whose dominion was to be established in the heart; who taught that *all, who received him, were equally*

the sons of God; who admonished his followers to prepare for trials and sufferings in his service; and who promised no rewards, but in heaven. So corrupt had the nation become, both in opinions and in practice, that a stronger contrast can hardly be imagined, than of the instructions of Jesus, with the characters of the Jews; a contrast, which gives amazing force to the requirement, "*REPENT, for the kingdom of heaven is at hand.*" To one, who knows the moral and religious state of Judea at this time, the acknowledgment of Jesus by these great prevailing sects, and by all the people, would have been the most wonderful phenomenon which ever occurred in the moral world.

But though so many of his countrymen rejected Jesus, and the multitude, who had acknowledged and followed him, joined in the cry, that he should be crucified, yet we have the testimony of the apostles, (Acts xxi. 17, 20.) that within a very short time after the resurrection, "*many thousands,*" or, as it may with strict propriety be rendered, "*many ten thousands* of the Jews believed;" and the extensive country of Syria, it is well known, was in a great measure converted to christianity within ten or twelve years after the crucifixion.

It was the mistaken sentiments of the Jews concerning the Messiah, which caused our Lord to forbid those, whom he healed, to publish their cure; and which induced him so rarely to assert before the people,

that he was *THE CHRIST*. While they had so strong a persuasion that the Messiah would be a temporal deliver, it was impossible otherwise to restrain them from attempts to raise him to supreme power; which would have exposed both them and him to the resentment of the Roman government. Hence, in speaking of himself, he said only, that *the Father had sent him*; and, "*if I do not the works of my Father, believe me not*;" and to effect his purposes, he wrought miracles, appealed to the scriptures, preached righteousness, and endeavoured to correct the false sentiments and the evil affections of those who heard him. It was necessary that he should act precisely as he did, in consistency with the divine character, which he sustains throughout the gospels.

"I am come," said our Lord, "in my Father's name, and ye receive me not. If another shall come in his own name, him will ye receive." And it is well known how many impostors about that time appeared in Judea, to whom multitudes resorted in the wilderness, to hear *the promise of liberty*, and to enlist themselves for its attainment. But with their followers, they were scattered, and miserably perished in their delusion; and of all who avowed themselves to be the expected Prince of Israel, Jesus alone has been acknowledged by the suffrages of ages. His kingdom is established—is extending—and will be eternal.

The general belief that the Messiah would appear at the time when our Lord began his

ministry, was derived from the prophecies; and the argument from prophecy lies merely in the evidence produced, that certain passages in the Old Testament, which have ever been acknowledged as predictions, have been fulfilled by certain correspondent events, related in the New. The argument in no degree depends on faith, but is adapted to produce it; the sole point in question being this, whether such things as were prophetically delivered, appear to have been fulfilled—a point on which common sense, with common honesty, will secure a correct decision.

Consult Lardner, vol. 1. pp. 131—139. And see bishop Hurd's sermons on prophecy, sermon 5, p. 154. And Jones on the canon of the New Testament, v. 1. pp. 90, 91.

Any of our readers who would consult the authorities which are most easily to be obtained upon the question, "was Jesus the Messiah, who was predicted by the prophets?" are referred also to Leslie's "Case of the Jews considered, with respect to christianity;" to Grotius "On the truth of the christian religion;" to Sykes' "Essay on the truth of the christian religion;" to Leland's "Deistical writers;" article, Collins; to Stillingfleet's "Orig. Sac. B. 2. chap. 7; to Payley's Evidences, Boston ed. p. 209; to Priestley's Letters to the Jews; to Bishop Chandler's Defence of christianity; and his Vindication of the defence. To Prideaux and Shuckford's Connexions.

AN AFFECTING ACCOUNT OF LIEUT. GAMAGE.

RICHARD S. GAMAGE was born Sept. 29, 1785. In 1808 he was made a Lieutenant by Admiral Cochrane. In June 1812 he was appointed first Lieutenant of the Griffon. On the 23d of Nov. following, he was executed for the murder of sergeant Lake. On the day of execution Admiral Foley sent a most excellent circular address to every ship in his fleet, calling upon officers, and upon all under their command, to take warning by the awful event. In this address the character of the unfortunate man is thus given: "Lieut. Gamage is represented by every person who knew him, and by the unanimous voice of the Griffon ship's company, as a humane, compas-

sionate man, a kind, indulgent officer; yet for want of that guard which every man should keep over his passions, this kind, humane, compassionate man commits the dreadful crime of murder." The circumstances, which led to this shocking event, were thus stated under oath.

The deceased sergeant Lake had behaved in the most violent and mutinous manner, by threatening to beat the carpenter of the ship, his superior officer, who lodged a complaint with Lieut. Gamage, then commanding on board; the Lieut. sent for Lake, and ordered him to walk the quarter deck with a shouldered musket, as a slight summary punishment. This order the sergeant, in a pe-

remptory and insulting manner, repeatedly refused to obey. Mr. Gamage, enraged, ran below for his sabre. When he came again on deck, the sergeant had so far complied, as to hold a musket in his hand. Mr. Gamage struck the musket with his sword, expressed his indignation, and ordered the sergeant to walk about. He shouldered arms, and appeared to comply; upon which the Lieut. returned his sword to its scabbard, and turned to walk away. But in the same instant Lake threw down the musket, and with a loud oath asserted his determination to persist in his disobedience. Lieut. Gamage became infuriated, made a short thrust, which, taking an upward direction, entered his body, and occasioned his almost instant death.

On the trial Lieut. Gamage made the following declaration. "Here, before God and my country, I most solemnly disclaim any intention to endanger the life of the deceased; and declare, I meant simply to intimidate him, and enforce obedience to my order. Acting on this principle, I several times struck the musket, which he held in his hand, and desired him to walk about. This seemingly had the desired effect. He shouldered arms, and my sword was returned to its scabbard. But in the very same instant, my soul still glowing with indignation at his outrageous behaviour, he with a ferocious air and aspect, accompanied by imprecations, again refused compliance, and dared me to the fatal act. The imposing attitude of the man, the firm arrange-

ment of his features, his high ingratitude and disdain, working upon my imagination, already infuriate with reiterated exasperation, shot like a flash of lightning across my brain. Reason forsook its seat, raging madness usurped the sway; and my sword, obeying its horrid mandate, was passed into his body. Cruel, cruel sword! which at once plunged him into eternity, to appear unappointed before his God, and me into the deepest gloom of misery and remorse."

On such ground the Lieutenant pleaded not guilty of the crime of deliberate murder. The court martial, however, sentenced him to death, but recommended him to the mercy of the government.

Great exertions were made to procure a mitigation of his punishment, but in vain. The affair was made a cabinet question, and the law lords were consulted. After three weeks of corroding sorrow and suspense, the unhappy Gamage was informed that his pardon was impossible. At first this intelligence overpowered him. All the disgrace and ignominy of his sentence then appeared present to his imagination. The clergyman, who attended him, states, that "The struggle was severe, but he rose from it triumphant. The Almighty touched his heart, and he became a convert to real christianity; his last day was spent in acts of piety, gratitude, and affection. I passed the night on board the Griffon; was with him late and early, yet I can give but a faint picture of his happy state. He was composed, re-

signed, pious, and in charity with all men. No fears for himself shook his mind; but the regrets arising from the sudden dismissal of the unhappy Lake harassed his bosom with inextinguishable woe; and as an emblem of his feelings towards him, he requested to be interred by his side. As the time drew near, he evinced no symptom of alarm, but his fortitude and resignation seemed to accumulate with every hour. On Sunday evening he sent for several of the ship's company, and in pathetic terms expressed his gratitude for the affection they had shown him, and bade them a final adieu. The poor fellows, melted by his touching manner and appearance, shed abundance of tears; and, spreading the affecting tale among their messmates, the whole ship presented but one scene of commiseration and distress.

"The residue of the night was spent in serious preparation for his awful change. About one in the morning, he fell into a deep sleep, which continued tranquil till six. He then arose, and dressed in black. From six till nine was employed in earnest devotion. At nine a gun was fired, and the signal for punishment was hoisted. I fixed my eyes stedfastly on his countenance. It betrayed no signs of alarm, no anxiety, but a heavenly serenity beamed in every feature. He observed my gaze, and reading its inquiry, he exclaimed, '*feel me: I do not tremble: death has now no terrors for me. God is with me; Christ is with me; my Saviour is with me.*'

"At a quarter after nine, he was joined in prayer by the officers of the ship. At a quarter before ten, he heard the dreadful annunciation of *READINESS*, without the alteration of a single feature. He replied, '*I am prepared; my Saviour is with me.*' He then ascended the companion ladder, and proceeded along the deck, with a slow but steady step, to the foot of the platform. He then leaned for a short time on the shoulder of a friend, looked earnestly at the ship's company, and said, *see how a christian can die!* He then mounted the forecastle. He gave me his last adieu, blessed, and kissed me. My heart could sustain the burden of its feelings no longer; I rushed from the forecastle; the appointed signal was given, and my lamented friend hurried into eternity."

On the Saturday morning before his execution, he began a letter to his sister. After giving her some account of the happy state of his mind, he expressed his feelings in the form of prayer. "O Almighty and merciful Father, may I hope, through the blood of thy beloved Son, to find rest in heaven! Yes, my God, thou knowest that I pray with all the fervency thou hast gifted me with, and that I acknowledge thee as the only true God, and my Saviour as thy Son, who sits at thy right hand on the judgment seat of heaven; and when I bow myself down at thy footstool in the other world, may my Saviour say to me, '*Come, my beloved, to the kingdom, prepared for you: your sins are forgiven.*' O merciful and most just

God, thou hast said, thou wilt receive the prayers of the most ignorant, as well as the most learned, as long as it is from the heart; and now I say, O my God, be merciful to me, a sinner."

He added to his letter on Sunday morning, and Sunday evening—"Sunday morning—O Eliza, the hour draws near; the warrant is on board—The Almighty bears me up; he hears my prayers, he has not forsaken me." At evening—"O my Eliza, the sensations that now rise in my bosom are beyond expression. The evening closing in, the silent crew, the dejected looks of my messmates, add to the solemnity of the trial; but few can feel what I feel. Yet I thank God, that I have had time to repent. O Almighty Father, once more let me beg for forgiveness, for now all my hopes are in heaven. This last month has indeed been a month of sorrows, of hopes, of fears; and lastly of misery, ignominy, and death. But now I can say with holy Job, 'the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' In hopes of a blessed resurrection, and of a pardon for my sins through the merits of the only Son of God, in whom I steadfastly believe, I lay me down to rest awhile."

This affecting narrative would naturally afford many important reflections and remarks; but we shall close it by another extract from the Admiral's pathetic and

admonitory address. This we do, in hope that the account will attract the attention of many in this country, who are engaged in military affairs; by sea and by land.—"Let his example strike deep into the minds of all who witness his unhappy end; and whatever their general disposition may be, let them learn from him, that if they are not always watchful, to restrain their passions within proper bounds, one moment of intemperate anger may destroy the hopes of a well spent, honorable life, and bring them to an untimely and disgraceful death; and let those who are to obey, learn from the conduct of the sergeant the fatal effects which may result from contempt and insolent conduct towards their superiors. By repeated insolence the sergeant overcame the kind and gentle disposition of Lieut. Gamage, and by irritating and inflaming his passions occasioned his own death.

"The commander in chief hopes, that this afflicting lesson may not be offered in vain; but seriously contemplating the awful example before them, every officer and every man will learn from it, never to suffer himself to be driven by ill governed passions, to treat with cruelty or violence those, over whom he is to command; nor by disobedience or disrespect, to rouse the passions of those, whom it is his duty to obey and respect."

THE ABOLISHED INQUISITION IN SPAIN.

By official documents, published in the *Columbian Centi-*

nel for Oct. 13, 1813, it appears, that the Inquisition in Spain was

abolished by the existing civil government about the first of March. In a paper still more recent it has been stated, that the Inquisition at Goa has also been abolished; but of this we have seen no official account. That all our readers may be able to estimate the importance of these events, a concise view will be given of the nature and power of the Spanish tribunal, which was erected for the suppression of heresy and the support of the Roman catholic religion. The particulars will be collected from Dr. Campbell's xxvi Lecture on "Ecclesiastical History."

The Inquisitors, or judges of this court, are privileged to have their own guards and to give license to others to carry arms. Persons are encouraged to become accusers or witnesses before this tribunal, by having their names concealed from the accused. A public convict, a notorious malefactor, an infamous person, a common prostitute, and even children, are admitted as credible witnesses or accusers. The person, accused of heresy, is not only deprived of the privilege of meeting his accuser face to face, and of hearing the witnesses; but he is not even told in what particular he has offended. By tedious confinements in noisome dungeons, or by a train of the most exasperating tortures, he is compelled to inform against himself, to conjecture and to confess the crime laid to his charge, of which often he is entirely ignorant. This mode of proceeding makes the whole kingdom tremble. Suspicion reigns in every breast. Friendship and

frankness are excluded. The brother dreads his brother, and the father his son.

By the papal bulls, it is ordained, that those, convicted of heresy, shall be *burnt alive*, and all their estate, real and personal, confiscated. This confiscation is a powerful motive to the Inquisitors to condemn those who have property. Princes and rulers are required to carry into effect the sentence of the Inquisition. If any refuse, they are liable to be anathematized, excommunicated, and to have their states or kingdoms laid under an interdict. The house, in which a heretic is apprehended, must be razed to the ground, although it be not his, but the property of one wholly unsuspected. Any one who threatens a notary, or other servant of the Inquisition, or even a witness, is held guilty of high treason, punished with death, his goods confiscated, and his children rendered infamous. The same punishment is to be inflicted on any one who escapes from the prison of the tribunal, or attempts to escape, and even on any one who intercedes for such unhappy victims.

Moreover, by a bull of Pius the 5th, it is decreed, that no sentence in favor of the accused shall be deemed a *final acquittal*; but at any time after, the Inquisitors have power to recommence the trial, on the same ground as before, without any additional evidence—This ordinance ensures to an accused person a course of terror and torment through life.

Although the terrors of this

tribunal have in modern times been mitigated, its abolition must fill the Spaniards with joy, and it should be an occasion of gratitude throughout the christian world. But against the abolition of this engine of papal despotism, the Arch-bishop of Nicea, as the Pope's Legate, presented to the Spanish Regency a serious but unavailing protest.

Abstract of the Nuncio's protest against abolishing the Inquisition in Spain; addressed to the Lord President, and Supreme Council of the Regency. March 5th, 1813.

MOST SERENE LORD,

"THE Nuncio of his Holiness has heard, in the greatest bitterness of his heart, that your Highness is on the eve of circulating and publishing the manifesto and decree of the august Congress, in which his Majesty declares the tribunal of the Holy Inquisition to be incompatible with the political constitution of the monarchy. No one feels more respect than I do towards that august Congress, nor will any one exceed my punctuality in obeying its wise commands. *But the subject in question belongs to the church, and is of the greatest importance, as one in which religion is concerned, and from which it may suffer irreparable injury. A tribunal is going to be suppressed, which was established by the Holy Father in the exercise of his primacy and supreme authority over the church, for objects purely spiritual, as the preservation of the catholic faith and the extirpation of heresies. It being enjoined on me to do whatever I may find to be in favor of the church, and for the consolation and edification of the people, and the honor of the Holy See, I should be wanting in all these sacred duties, if, with the greatest respect, as well as with the christian liberty of an apostolic Legate and Representative of*

the Pope, I did not state to your Highness, that the abolition of the Inquisition may be extremely injurious to religion, whilst it actually wounds the rights and primacy of the Roman Pontiff, who established it, as necessary and beneficial to the church and the faithful. What can henceforward prevent the diminution of reverence and submission, which all christians owe to the decisions of the Vicar of Christ, the visible Head of the church, if in her very bosom, and during the sacrifice of the holy mass* they shall be told, that a tribunal established, kept up, and defended for three centuries, under the sanction of the most severe penalties, by the Pope, is not only useless, but detrimental to religion itself, and contrary to the wise and just laws of a catholic kingdom? If his Holiness were free, I should content myself with giving him notice of the event; but as he is most unfortunately kept in the captivity which we so much lament, I find it necessary and indispensable to protest in his name, against an innovation of such influence in the church of Spain, and which wounds the rights of the Supreme Pastor of the Universal church, the Vicar of Jesus Christ, &c."

Remarks on the protest of the Pope's Nuncio.

SEVERAL things in the important document now before us demand a serious consideration.

1. The avowed *object* of the Inquisition. This is stated to be "the preservation of the catholic faith, and the extirpation of heresies." The tribunal is established on these principles—that the Pope is the Vicar of Christ, the visible and infallible Head of the church; that he has a right to interpret the scriptures for the whole christian world, to require submission to his interpretations, and to inflict punishments on those who deny his authority, or dissent from his opinions. By *heresies* in that church, are intend-

* This refers to the order of the Cortes that the decree of abolition should be read on the three following Sundays, during high mass.

ed opinions, which are opposed to those established by the Pope. Every protestant is a *heretic*, according to the laws of the Inquisition, and would be liable to be "burnt alive," if within the power of the Inquisitors.

2. We may remark the Nuncio's deep concern for the interests of religion. In his view the Inquisition was "established, as necessary and beneficial to the church and the faithful." Consequently its *abolition* is something, "in which religion is concerned, and from which it may suffer irreparable injury." A concern for religion is ever the pretext for every species of persecution and intolerance. Under this pretext the very first principles of christianity are violated! From professed love to Christ, men can destroy those, for whom HE laid down his life! as though the purpose of his heavenly mission were to be carried into effect, by the most diabolical means, and abominable cruelties.

3. This tribunal has been "established, kept up, and defended for three centuries, under the sanction of the most severe penalties." The "severe penalties" have already been stated. The long time this tribunal had been "kept up" was probably considered by the Nuncio, as full proof of its propriety, and as a sufficient reason why it should not be abolished. This may show the danger of establishing, as of divine authority in the church, any institution, custom, creed, doctrine, or practice, of human invention. However absurd or abominable it may be in itself, the long continuance will be pleaded as proof of its propriety, and of the dreadful sin and danger of all attempts to set it aside.

4. It was "with the *christian liberty* of an apostolic Legate," that the Nuncio protested against "the abolition of the Inquisition," as a thing which may "be extremely injurious to religion, whilst it actually wounds the rights and the primacy of the Roman Pontiff."—Then, among the precious *rights* of the Pontiff, is the right of determining how other christians shall *understand* the bible, and how they shall *think*, to be accounted worthy of the privileges of christians, or even to

live in God's world. The Pontiff is supposed to possess the right of depriving others of their rights, if they happen to dissent from his creed. On the same principle, it is a noble exercise "of christian liberty" in the Legate, to plead for the continuance of a tribunal which has for "three centuries" taken christian liberty from a whole nation, excepting a few favorites. The Pope's rights of conscience imply a power to wrest the rights of conscience from all other christians. The Legate's "christian liberty" is a liberty to do all he can to prevent others from enjoying "christian liberty," and for continuing them in a state of absolute servility and degradation.

5. The Legate professes a readiness to submit to all the "wise commands" of the Cortes; "But," he adds, "*the subject in question belongs to the church, and is of the greatest importance.*" As the tribunal was established by the Pope in the exercise of his primacy, as the Vicar of Christ, it was, in the opinion of the Nuncio, independent of the civil authority, superior to it, and irresponsible to any power but that of his Holiness. How terrible must be the effects of a tribunal, thus independent of civil government, which has the power of inflicting the most excruciating tortures on persons of every description, and that too for only dissenting in opinion from the Pope or his Inquisitors. Let us suppose such a tribunal in this nation, to whom all the civil authorities are subordinate and subservient. Suppose, also that these Inquisitors have an innumerable company of spies in their employment, watching our words and actions, and anxiously seeking occasion for dragging one after another to the dungeons of the horrid tribunal! What could be more terrible? What chance would there be for the improvement of the mind, for the propagation of truth, or for recovery from error?

This important protest may help us to a correct view of some things, which have appeared in our own country. We live remote from the Roman Pontiff, and have but little ben-

esit of his power for the suppression of free inquiry. Nor can we doubt, that there are clergymen in this land, who have as good a right, as his Holiness, to interpret the scriptures for others, and to set up their own interpretations as infallible, requiring all their brethren to submit to their decisions. Why then should we wonder if men, thus qualified, *associate* or *consociate*, and exercise their power for the "preservation of *their* faith, and the extirpation of heresies?" As there is not in every circle a tribunal already formed, why is it thought strange, that those who are conscious of their own infallibility, should wish to have new tribunals organized? If the Pope had a right to organize the tribunal of Inquisition, others, *equally infallible*, may be supposed to have *equal rights*. If the Nuncio, in the exercise of his "christian liberty," could plead for the continuance of a tribunal, which destroyed the christian liberty of ten millions of people, let it not be thought extraordinary if some in this land, in the exercise of *their* "christian liberty," make efforts for tribunals, which shall put an end to the "christian liberty" of all, who dissent from their opinions. As the *papal* Inquisitions are likely to be all set aside, this may be urged as a reason, why *protestant* Inquisitions should be multiplied. It will not be unprecedented if such tribunals are urged, "as necessary and beneficial to the church," or if the want of them be considered as "detrimental to religion itself." Nor let any be surprised, if the pleas in favor of such tribunals should be accompanied with expressions of great zeal and concern for the interests of religion; or if the advocates for them should, "in the greatest bitterness of their hearts," protest against any attempts, to prevent the existence of tribunals, so necessary to the support of *their* opinions. The Nuncio's protest is a model of excellency in that kind of writing; we would recommend it to the notice of all who wish for terrific tribunals in the church of Christ.

But let it be remembered, that ambition is among the things which never

say "*It is enough.*" The *papal* Inquisition did not, like Jonah's gourd, grow up in one night. It was the fruit of a long course of gradual usurpation on the part of the clergy, and of encroachments on the christian liberties of the church. If tribunals should now be erected among us with all the power which has been proposed, let it not be imagined, that this will satisfy the cravings of those, who are *not* contented with the arrangements made by the Head of the church. If the first demand should be granted, this grant will be a stepping stone to higher power; and thus gradual advances will probably be made, until the tribunal shall be felt as a curse to community, a terror to every honest mind, and a shield for subservient and abandoned hypocrites. We do not believe that this is now *intended*, but it may be *expected* as the natural result, should the plan be adopted.

In our opinion, it was not an oversight in the Lord Jesus, that he neglected to institute the wished-for tribunals. He knew too well "what was in man" to delegate to any individual, or any class of men, dominion over the faith of others. The man who is not satisfied with the arrangements made by the Lord of glory, and who, like Absalom, is sighing out, "O that I were made judge in the land," is not, we believe, fit to be trusted with any more power, than is given him by the gospel. Those, who would be the best qualified for judges in such a tribunal, have so much sense of their own fallibility, that they would sooner suffer the pains of death, than accept such an office. The judges, therefore, would of course be men so ignorant, as not to be sensible of their own liability to err, and so puffed up with imagined self-sufficiency, as to be unworthy of confidence.

It will probably be pleaded, that no one in favor of new tribunals has any wish, that they may have power to *burn people alive* for erroneous opinions. This is probably true; but are they not in favor of penalties or punishments, *as really injurious and unjust?* If at this time their eyes are sq

blinded by prejudice, and their hearts so steeled by thirst for dominion, that they think it would be doing God service, to take from an unoffending brother his office, his character, and his means of living, because on some points he happens to know a *little less* or a *little more* than themselves; the time may soon arrive, when they will think that they may do still greater service for God, by adopting the penalties of the Spanish Inquisition. We are however "persuaded better things" of the clergy in general, "and things which accompany salvation, though we thus speak." The number in favor of new *protestant* Inquisitions, is we believe, so small, that the project must be suspended for a more convenient season; and if these few observations may be an occasion of its being forever postponed, our labor will not be in vain. We assure our readers, however, that we are both grieved and ashamed, that we have had any occasion to say a word on this subject, as applying to our own country. But as efforts have been boldly made, for erecting tribunals, as really inconsistent with christian liberty, and the rights of conscience, as the Spanish Inquisition; silence in us at this time might be viewed as evidence of a shameful timidity, or a shameless acquiescence.

Lest our views and feelings should be misapprehended, we add; that we do not consider all who may be in favor of inquisitorial tribunals, as destitute of piety and goodness. Some good men in this country, as well as in Rome or Spain, may be so prepossessed, as to really think the establishment of such tribunals "necessary and beneficial to the church." It is the *principle*, not the *patrons*, that we reprobate. The principle is this, that some christians have a right to exercise dominion over the faith of others, or to make their own interpretations of scripture the standard of faith for other people, and to punish such as dissent from their creed. Such we, believe, is the principle, on which the proposed tribunals must be formed, if formed at all. Such was the principle, on which the papal In-

quisitions were formed, and from which all their horrid executions have resulted. From a similar principle have proceeded all the persecutions and martyrdoms since the crucifixion of the Messiah. And, in our view, this principle is not only the basis, but the very *worst part of popery*, and has done more mischief in the world than atheism itself. Since it was adopted by the council of Nice, it has not only slaughtered millions of the human family, but it has divided the church into numberless parties—excited the most bitter alienations between different sects—produced thousands of vindictive anathemas of one sect against another—impeded in an awful degree the progress of light and truth, even among protestants—bound the papal church in adamant chains of darkness and superstition—and occasioned the pages of ecclesiastical history to be filled with narratives, which shock the feelings of the humble christian, and afford matter of derision and triumph, to hardened unbelievers. A principle, which has done so much mischief, which has so long been the bane and disgrace of the christian world, which encourages one man, or one class of men, to invade the *essential rights* of others, and in the most flagrant manner to violate the golden rule, by actually doing unto others, as they would *not* that others should do unto them, deserves the abhorrence of every human being. When this domineering principle, root and branch, shall be exterminated from the hearts and minds of men, truth will have free course, will run and be glorified; and the real friends of our exalted Saviour will be distinguished from the world, not by erecting intolerant tribunals, but by love one to another. No more will the door of admission to christian privileges be barred by human creeds; no more will christians of one sect say to those of another, stand by yourselves, for we are holier than you; no more will associations, or consociations, assume a popish dominion over the faith of their brethren in the ministry; and no more will reviling denunciation be substituted for preaching the gospel.

POETRY.

To the Editor of the Christian Disciple.

THE following lines have little poetical merit, but they were written immediately after reading this passage in one of the odes of Frederick the Third of Prussia, to Marshal Keith:

“Après ma mort, quand toutes mes parties
Par la corruption seront anéanties,
Par un même destin, il ne pensera plus.”

ARE these the dictates of eternal truth?	Is it to swell the brazen trump of fame;
These the glad news your boasted reason brings?	To bind the laurel round an aching head;
Can these restrain the daring fire of youth,	To hear for once a people's loud acclaim,
The craft of statesmen and the pride of kings?	Then lie forever with the nameless dead?
Whence is the throb that swells my rising breast?	Oh no—far nobler hopes my life control,
What lofty hopes my beating heart inspire?	Presenting scenes of splendor—yet to be—
Why do I proudly spurn inglorious rest,	Great God! thy word directs the lofty soul
The pomp of wealth, the tumult of desire?	To live for glory—not from men—but Thee.

RELIGIOUS INTELLIGENCE.

Note to the Report of the Trustees to the Evangelical Missionary Society, which appeared in the last number.

<i>Note.</i> To the above sum in the hands of the Treasurer being	1176 79
may be added monies, received since that account was closed,	282 55

making in the whole	\$1459 34
---------------------	-----------

Of this sum \$300 have already been appropriated to the payment of the missionary services performed the last year in the District of Maine. The remainder is for future appropriation.

It may be satisfactory to the public to learn, that since the institution of the Society, in the year 1807, exclusive of the stated annual subscription of members, the following liberal donations have been received, viz.

From different Churches and Congregations in the Counties of Middlesex and Worcester	435 64
From Cent Societies of young ladies in four different towns	178 90
Collections at annual meetings of the Society	352 29
Donations from individuals	247 33

Amount	\$1214 16
--------	-----------

Since the formation of the Society, there has been expended for the support of Missionaries and Schoolmasters in the District of Maine	\$1235
--	--------

• When after death my body yields to corruption, the same destiny also awaits my powers of thought.

ABSTRACT OF SEVERAL FOREIGN ARTICLES, FROM PERIODICAL
WORKS.

*Society for promoting christian
knowledge.*

FROM the last year's report of this society it appears, that the income of the society during the year was as follows:

Benefactions and leg- acies,	£4,562 12 4
Subscriptions from members,	3,614 14 6
Dividends, &c.	6,422 6 9
Total,	14,599 13 1

The whole of this sum, excepting about £1,600, was expended in forwarding the various objects of the society. In less than two years 2,319 new members had been admitted into the society.

The books sent to the members of the society, from April 4, 1811, to April 9, 1812.—Bibles 12,667; New Testaments and Psalters, 21,971; Common prayers, 29,752; other bound books, 38,024; small tracts, 215,175. Gratuitous distribution—Bibles, 1,167; Testaments and Psalters, 2,655; Common prayers, 246; bound books, 499; Tracts 6,655. In future the society is to be relieved from the expense of supplying the navy with Bibles. The lords of the admiralty have, however, made the society their almoners, and 1,500l. sterling has already been advanced to pay for Bibles &c. for the navy.

Bible Society.

A letter from Munich to the British and Foreign Bible Society contains the pleasing account, that a catholic Bible Society at Ratisbon, printed in 1808, 28,000 copies of the New Testament; the whole of which had been disposed of, excepting about 1,000. Director Wittman adds, "I discover an increase of genuine christianity. The minds of many are changed for the better; they pray more earnestly; they boldly renounce the world. A new impression of our Testament is now printing. There yet remains thousands, and tens of thousands, both in towns and in the country, who are entire strangers to this holy book."

A letter from the chief minister of the Zurich Church, dated Sept. 12, 1812, announces a new edition of the German version of the scriptures for the use of the *poor*. This was effected by aid from the British Bible Society.

Extracts of a letter from a catholic professor of divinity at the University of Marburg, to Mr. Steinkopff.

"I HAVE just received the pleasing news of your arrival in Stutgard, and your willingness to purchase 3,000 copies of our New Testament for distribution among our poor. I commenced the translation and printing of my New Testament, in humble reliance on God, and with a sincere wish to benefit his people. The first edition of 11,000 copies was disposed of in a few months. Of the second edition about 7,000, and of the third about 1,500 have been disposed of. How many do I hear, in these heavy times of oppression and distress, declaring the happiness they enjoy in the knowledge of their Bible, in the midst of all their troubles. How often did my heart bleed, to behold many coming to me from other parishes, soliciting the gift of a New Testament, representing with tears their poverty to be so great, that they were unable to spare the smallest sum for it; and yet it was not in my power to dispense the bread of life to these hungry souls."

From the bishop of Zealand to Lord Teignmouth.

"MY LORD, when I was informed, that the Society for spreading the knowledge of the Holy Bible had kindly printed the New Testament in the Danish language, to distribute copies to the *prisoners of war of my nation*, I hastened to convey to his Grace, the Arch-bishop of Canterbury, the expressions of my lively gratitude for a kindness, of which my heart feels all the obligation. I know not whether my wishes have been executed;

but being informed, that it is your Lordship who presides over this worthy association, I do myself the honor of addressing myself directly to you, and of sending you, my Lord, a copy of the letter, which I had the honor of writing to the Lord Archbishop of Canterbury. I venture to offer to you the purest and most heart felt thanks, as well for the kindness which I have just mentioned, as for the very recent impression and distribution of the New Testament, in the Icelandic, and Laponese languages."

—
On the first of August 1812, a society was formed at Columbo, called the Columbo Auxiliary Bible Society. The governor is president, and all the members of his Majesty's Council are vice-presidents.

Progress has been made in forming a Bible Society at Petersburg, his Imperial Majesty having sanctioned the measure

A Bible Society has also been formed at Berlin, in reference to which, his Majesty the king of Prussia says, "It is with real satisfaction, that I discover the laudable endeavours of the Prussian Bible Society, for the gratuitous and cheap distribution of the Bible, to the poor of my dominions." The king also made a donation to the society.

East London Auxiliary Bible Society.

THIS society was formed Oct. 15, 1812. The Earl of Moira was called to the chair. A provisional committee had made inquiry, and found reason to suppose, that there were 8,000 families in the eastern district in London, who were destitute of the scriptures. They also reported, that a very general desire was manifested to obtain them.

Northeast London Auxiliary Bible Society.

THIS was formed March 16, 1813. The Duke of Kent took the chair. 500l sterling was subscribed. Lord Gambier said, he considered his having been vice-president of the parent institution higher honor than all the titles and distinctions, which the liberality of his country had bestowed on him.

At the last annual meeting of the British and foreign Bible Society Dr. Thorpe stated, that when this society was first instituted, not one third of the inhabitants of Ireland had seen a Bible; that it was not to be sold in more than fifteen places—but a great change had been produced. All the different denominations of christians were eager to promote the cause; even the Roman catholics unite to promote it, and are eager to receive and read the Bible.

"Let us," said Lord Teignmouth, "trace the effects of the institution. From the people of the Esquimaux to those of Labrador, the different inhabitants of which are now seen reading the pages of the New Testament, with heart felt gratitude and delight. In Africa, even the poor and despised Hottentot had received the blessing with mingled prayers and tears. Among the Negroes of the West Indies the greatest tenderness, devotion, and benevolence have been shown, as the reward of their benefactors."

It may be doubted whether any single object, so benevolent in its nature, as that of placing the gospel in the hands of every class of people, in every land, was ever pursued with equal ardor by so great a portion of the christian world. It may also be doubted, whether any object was ever pursued, more calculated to unite the hearts of real christians of every sect.

Obituary.

DIED, at Boston, Oct. 30, 1813, the Hon. THEOPHILUS PARSONS, Chief Justice of the Commonwealth of Massachusetts, aged 64.

While storms assail'd the temple of our rights,
For years he stood a pillar of the state.
To speak his worth demands a tongue like his,
Which we have not;—but when this pillar fell
The temple shook, and awe spread through the land.

☞ Several valuable communications are unavoidably omitted.

